



# METHODIST PROTESTANT.

## RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.  
ALABAMA.

Granville, June 23, 1832.

Dear Brother,—With regard to our cause on this circuit, we hold our ground;—there is no special excitement, yet in some places we have good times, and some additions to the church. Our Episcopal brethren treat us with kindness; opposition seems to have yielded to better feelings; we meet together, and our preachers, when they meet, preach together as brethren of the same family. In fact, the hatchet has been buried, I hope forever; each permitting the other to enjoy their own opinions undisturbed; consequently we have peace and christian fellowship. We are much in want of preachers; many parts of the state would joyfully engage with us in the good cause, if we had ministers to organize and lead them; though we cannot supply all the demands, we must be content to use our best efforts, and submit the remainder to our Gracious Master, who will, no doubt, crown these efforts with blessings on our cause.

Yours, &c. E. H. COOK.

The following we extract from the Methodist Correspondent of June 30:—

Extract of a letter from R. Simonton, dated Clearfield, Penn. May 28, 1832.

*Messrs. Editors*—“Our second quarterly meeting was held on the 26th and 27th of this inst. We had a good time—the Lord was present in our congregations, which were large and respectable. Great attention was paid to the worship of Almighty God. On Sabbath evening we had a time of great power—six precious souls were converted to God; and the brethren were greatly established in Him on whom they have believed. When I arrived at my appointment, last fall, we numbered about forty; at this time we have about eighty—twelve of the forty who have joined us, are from the world, and the balance are passengers, who have transferred themselves from the “old ship” to the “new one.”

We have six classes in the circuit; the balance of the four weeks, not occupied in attending to these, is spent in preaching in those places where there appears some prospect of doing good.

Extract of a letter from Daniel Gibbons, dated Hacker’s Creek, Va. June 11th, 1832.

“When I first arrived, there were on this circuit, 279 members: since then the circuit is changed from three to four weeks. It is at present in a very flourishing condition. Four or five new societies have been formed, *principally from the world*. The different classes have nearly all received considerable additions. Our present number is 410—making an increase since last October of 130 members. Thus brethren, you see how reform is going down, to our advantage and prosperity.”

Extract of a letter from a friend on Zanesville circuit, dated June 13th, 1832.

“I attended our third quarterly meeting, which was held in the new meeting-house in Baker’s neighborhood; and notwithstanding our episcopal friends had one also, at Thornville, a few miles off, at the same time: all our congregations were overflowing. The love feast, with one exception, was the best of any I ever attended. The class at Hazelton’s, which was formed last fall, now numbers 48, and is still on the increase. Brother Nash has organized a class at McConnellsburg (seat of justice for Morgan county.) of 17 members. The two preachers have added to the circuit, this year, 100 members in all.”

Extract of a letter from W. B. Evans, dated Newark circuit, June 4th, 1832.

*Messrs. Editors*—I rejoice that it is my privilege to inform you, and through you my brethren generally, that God is graciously carrying on his work in this circuit. Last Friday our third quarterly meeting commenced, on Clay Lick. Solemnity seemed to rest upon us from the beginning. We held meetings on Saturday at 8, 12, and 4 o’clock. All of these appointments were well attended—and our services very interesting. Sinners began to cry for mercy, and came to the altar to solicit the prayers of the people of God.

At 8 o’clock on Sabbath morning there were twice as many present as the house would contain—we had one of the best love feasts I ever enjoyed—under preaching, sinners felt the Spirit’s two-edged sword—at 4 in the afternoon, the little rill swelled to a torrent—the slain of the Lord were many—we could not bring the meeting to a close, until in the night.

We met at 8 on Monday, and the meeting lasted until 11 o’clock. Many date their conviction from this appointment. By request of the people generally, we met again at 4. The stream, which had been gradually rising, now overspread its banks, and carried every thing before it. There was scarcely a sinner in the house, young or old, who did not come forward to receive the prayers of the Lord’s people. Several attempts were made to dismiss the meeting but to no effect; it lasted until 9 o’clock at night, before it could be closed. This meeting was favored with several distinguished conversions. Eleven joined the church: among whom was Judge Banning of Mount Vernon. He is one of the oldest Methodist preachers in this section of the country: and among one of the first who itinerated in the west—a man of acceptable talents—his labors were very useful at this meeting. Bro. Nash, from Zanesville circuit, was in attendance at the meeting, and his labors were much appreciated.

We had the week before our quarterly meeting, an interesting two days meeting in the town of Irville, at which thirteen were added. In one week we have added to the church thirty-six

members; and in the past three months upwards of one hundred.

Since the above, we have had a two-days’ meeting at Burlington, where I not long since, formed a small society; we witnessed a number of mourners at the altar—nine joined us—several of whom were from the M. E. church, of thirty and forty years standing therein.

A few weeks since we held a two days’ meeting in Mount Vernon. We have no society there, but our Episcopal Methodist brethren, manifested their christian affection, by opening their houses to accommodate our friends, and by assisting us at our meeting. Our congregations were large, and the services impressive.

James L. Flemming is travelling the circuit with me. He has been a minister of the gospel for near half a century. He used to preach in the cabins and Block-houses of the west, when, to protect him from savage ferocity, he had to be guarded from one appointment to another by a file of soldiers. The people are much pleased with the old gentleman.” Yours, &c.

Wm. B. EVANS.

A letter from Bro. C. Woodruff, says, he has lately organized a society of eleven members, on Georgetown circuit.

Extract of a letter from C. Springer, dated Cincinnati, June 22, 1832.

“Since our previous quarterly meeting, we have received twenty members, by certificate and on trial—fourteen of whom joined us last Sabbath at 3 o’clock. Among the number above, is a young man from the Protestant Episcopal church: who after obtaining religion, felt a conviction that it was his duty to preach the gospel—he accordingly went to school, to receive an education for the ministry, in compliance with the usages of that church—and has now a certificate for a capability of teaching the Greek and Latin languages, and various branches of English. But when the time had arrived for him to enter on the duties of his calling, he was convinced, that our infant church needed his services more than any other; and that, there was as wide a door open therein for his usefulness, as any where else—he therefore offered himself to us—was admitted into full connexion, and has since been licensed to preach. He proposes joining the itinerancy at our next conference. His family and character are known to several of our preachers. Another young man of this city, of considerable promise, with an education, equal probably to the one above, has been licensed, a few days past. He calculates to give himself up to the service of the church, at the ensuing conference. These young men are not only well read in the sciences, but what is far better, they are well taught in the school of Christ.

While we are upon this subject, we shall inform the reader that there two other young men, who have lately commenced travelling in this

section of our conference. A brother Peacock on Xenia, and a brother Flowers on Cincinnati circuit. The latter has lately left the Methodist E. Church, and is laboring with acceptability and usefulness among us. We are particular in relating these cases, because we esteem such interesting news. We have no doubt but the prosperity of our cause depends much upon being able to get pious, talented, and enterprising young men into the ministry. These will be able to give themselves up wholly to the work, and to go where the church requires their services.

Three preachers in Henry county, Indiana, lately withdrew from the M. E. church, and gave up their license. They applied to us, as the most adjacent quarterly conference, according to discipline, to get them renewed. And the conference having satisfactory evidence of their ministerial standing, renewed them accordingly at their last session. A small church is organized in their vicinity.

The number of families in this city, the whole or part of whom belong to our church, now on my list, are 225. I have been able, with a very few exceptions, in the past three months, to pay them my quarterly visit.

#### ECCLESIASTICAL.

For the Methodist Protestant.

##### PASTORAL ADDRESS.

**Mr. Editor**,—I have read with some amazement the extract of the "pastoral address of the general conference of the Methodist Episcopal Church, and although I am not one of those to whom you allude as likely to review this address, I must ask your permission to make a few remarks upon it, not intending at all to supersede a full and thorough review, which I hope will be forthcoming. The style of the address has to me something most anti-republican in it, and carries on its face an assumption of importance and arrogance. It will be recollect ed that this general conference is a self-constituted body, and in the choice of which, no private member or local preacher has a voice. The first paragraph states that "the storms which a few years ago seemed to threaten the stability of our institutions have had the effect to root them the more deeply in our affections," &c. Again, "aroused by an attack which threatened the integrity of those institutions, we carefully re-examined them, and having satisfied ourselves of their correctness and utility, we, with our whole charge, have embraced them the more firmly." If any republican member or local preacher of the Methodist Episcopal Church can read these paragraphs without feeling he is insignificant in the eyes of the preachers, and degraded in his own, he must be more tame than I am willing to think many Americans are. No one sentence can be legitimately construed to express the sentiment, that any other members of the church, save the travelling preachers, had a right "carefully to re-examine" and to be satisfied with the institutions of the church. Having "re-examined" and satisfied ourselves, not our members, "we, with our whole charge, have embraced," &c. Do I wrong the general conference in this construction? Certainly not; for they will admit at once (I presume) that the local preachers and private members are wholly unrepresented in their law making department, and that they, the members, are forbidden, upon the pain of expulsion, to find fault with the disciplinary regulations of the conference, or, in other words, to "inveigh against the disci-

pline." Therefore they were right, in point of fact, in the declaration of their own powers; but certainly the sentiments are harsh to a republican ear, not very modest to be uttered by usurpers, or very respectful to the intelligence of their "whole charge." I may be told, however, that the members of their church do not thank me for my interference with their matters; and that it is not my business to complain of their degradation and subjection; that they prefer to be governed by an irresponsible body of men, sooner than by one in which they would be themselves represented. If this letter had only contained what I consider to be an insult to their own people, it is probable I should have passed it by in silence. There are some statements in it relating to reformers which are in themselves unfounded. The first is, that they the reformers, failing to change the economy of the church labored to overturn the church itself. This declaration is variant from all the facts in the case; for there never was an attempt made to "overturn" the church; or even to form a new church until a number of respectable ministers and laymen were expelled from the church, for daring to point out the usurpations of the itinerant ministry, and the degradation of the local preachers and members. When it is recollect ed that previously to the assertion of rights by the membership, the travelling preachers were in arms against each other, on account of the "tremendous power" of the bishops and presiding elders; and there was a general outcry against this and other parts of "their institutions," it seems strange that now a large majority should utter the sentiment, that they were satisfied with "their correctness and utility."

The declaration or insinuation that they have lost nothing by the expulsions and secessions from their church, and that "the seats of such have been filled with occupants of a different and of a better spirit," is palpably untrue; and will be considered so by all disinterested men in the neighborhood of "reformers." I will ask their warmest advocate to point out to the public, the ministers, travelling or local, who have taken the places of brothers Sneathen, Shinn, Henkle, Waters, Jennings, and a host of others, whose names would occupy too much space to be inserted in this communication. I mention these brethren, because their characters and standing are generally known. Other names of ministers equally respectable present themselves to me, and will present themselves to my readers, and they will see that the assertion that they have lost nothing is false; for I hesitate not to say, that so far as my knowledge extends, they have not only failed to fill their places, but they have also failed to send out according to their numbers as well qualified young men to preach the gospel as we have. I feel almost ashamed to suffer myself to be betrayed into a seeming imitation of their manner of boasting. The appellation given to reformers, of "designing men," would be much more appropriate to the members of the general conference, when taken in the sense intended to be given to it. What design have these reverend gentlemen in representing their church government as being "supported by the hand of heaven," and in proof of this, to appeal to their increase in numbers? The same argument might be adduced to prove that the Roman Catholic Church, the Unitarian Church, and other churches, had "heaven-cherished institutions" also; for these have increased greatly in many places. Why is our church represented as a failure, and the retirement of our members considered as a blessing to their church? All these statements are made

to delude; and with a design to deceive the multitude, who think numbers are every thing. I would beg leave to inquire of them, do their ministers preach more faithfully, live more unblameably, and manifest less love for the world, including MONEY, fashion, &c. &c. than formerly? Are their members more devout, more exemplary, and less worldly minded? If not, what do members profit? What design had reformers? Nothing more than that the people should be represented in the church government, and every man be placed on the same footing. For their efforts to accomplish this, they are denounced by the general conference.

But is it true, as is intimated, that we have failed to establish a respectable church? Now it must be known, that we have more ministers and members in our church, only recently formed, than the Methodist society had in the United States for many years after Mr. Wesley sent his preachers to America. Our increase has been surprising, considering the unholy and unchristian war, which the Methodist Episcopal church has waged against us in many places. We had hoped, however, that the spirit of bigotry so much reprobated by Mr. Wesley, had begun to cease; but we have been told that since the general conference, a fresh impetus has been given to it. If we be so contemptible in numbers, so deficient in piety, and "their whole charge" have "embraced their institutions the more firmly,"\* why do they manifest so much dread of us, and evince so much fear of us? The truth is, they know that unless they misrepresent us, that their usurped dominion must soon come to an end. They assume to have a contempt for us, and they manifest it wherever they dare to do so. There are however, among their ministry some noble exceptions to this proscribing policy. We wish their cause well, and that they would permit us to treat them as brother christians. **A PLAIN MAN.**

\*Do not the recent secessions in the lower Eastern Shore counties of Maryland, and other places prove the falsity of this declaration? They speak for their members without consulting them in the same manner as they make laws for them.

For the Methodist Protestant.

##### EXPOSTULATION,

To the friends of representation who remain in the Methodist Episcopal Church.

Esteemed brethren and sisters; you have been and still profess yourselves favorable to a representative church government. You have not hesitated to speak out on this subject; nor have you probably been wanting in defending the character and just claims of those who have stood foremost in asserting the rights of the members and local preachers on this subject; nor have the expulsions, proscriptions and other persecutions of your reform brethren induced any change in your sentiments. You aver yourselves reformers, but where are you? Your brethren have been excommunicated, and their good name has been cast out as evil by the enemies of the rights of the church. You have heard of, if you have not seen, the cruelty exercised by the priestly "lords over God's heritage." You have heard the groans of the oppressed, and the sighs of the persecuted. We ask again where are you? Are you not now numbered with their oppressors, with their persecutors? You profess to desire that reform should become general. You bid its principles

God speed; but we ask, where are you found? Are you not found contributing your means, and your personal, and family influence in favor of the system which devised and carried out those desperate acts against the friends to your rights? Where! O where! we ask, is that noble magnanimity so peculiar to the cause of ecclesiastical freedom in former ages of the church? Ask yourselves the plain, the simple, the honest questions: "are we not, so far as our example is concerned, raising renewed barriers against the principles of mutual rights?" "Is not our conduct calculated to make the hands of our genuine friends to hang down, and their hearts to become faint at our ingratitude to them—at our treason to the sacred cause?" "Have our brethren suffered much for us, and are we willing to sell our birthright to religious liberty, purchased by immense personal sacrifices and efforts, for a mere mess of pottage?" "Have we left our brethren to bear alone the burden of our rights, and the heat of the conflict to obtain them?" "Have we not abandoned our brethren under circumstances calculated to depress them, and to make the hearts of their enemies glad?" "If not, why are not our names enrolled with our best friends, who bared their breasts to the ecclesiastical dagger, and their bosoms to the pitiless storms of the wrath of their enemies?" Answer these questions as you propound them to your consciences, in the fear of the Lord.

But some of you say, "were we to unite with our Methodist Protestant brethren we have no houses of worship in which to mingle our devotions; and living in the country, we should be driven into the woods. Our money has paid for a considerable portion of the churches in which we now worship, and we think it preferable to remain where we are, than encounter the expense of erecting new buildings"—others, living in cities, perhaps say, "our monied friends are in official standing in the old church, and they would withdraw their support from us, or we are mechanics, or manufacturers, and were we to unite with our Methodist Protestant brethren we should lose their custom, and be materially injured in our business. We can remain in the old church, and yet preserve our reform principles, at least we can remain until the new church shall be sufficiently numerous to compensate us for any losses sustained by our coming out of the old church!!

Are not these the reasonings of hundreds and thousands of our brethren in the old church? O how many traitors (most odious, but true epithet) to the sacred cause of christian liberty are there, for the sake of bricks and mortar, or for less, for the sake of logs and mortar!—and how many more prove such because they want confidence in God and themselves. Yes, we repeat it, that in our opinion, hundreds and thousands are sacrificing a good conscience for the privilege of going to a brick, or a log, meeting house! What a poor equivalent for a good conscience! Does not the crimson blush come over you, our quondam brethren, whilst you read this record of your reasoning and your conduct! How must you appear in the sight of Him who searches the heart and knows your motives! What! a christian barter the just avowal, honorable maintenance and proper exhibition of his principles, for the sake of a seat in a house two or three times a week, when by his own efforts he could with little difficulty rear a comfortable tabernacle, and by uniting with his brethren who have stood nobly for the cause of christian liberty, strengthen their hands

and encourage their hearts, and facilitate the increasing prosperity of the new church!

#### BARNABAS.

For the Methodist Protestant.  
AMERICAN METHODIST CHRONOLOGY.

(NO. VIII.)

1781.

Minutes of some conversations between the preachers in connection with the reverend Mr. John Wesley, held at Choptank, state of Delaware, April 16th, 1781, and adjourned to Baltimore the 24th of said month.

Quest. 1. What preachers are now determined, after mature consideration, close observation, and earnest prayer, to preach the old Methodist doctrine, and strictly enforce the discipline, as contained in the *notes, sermons, and minutes*, published by Mr. Wesley; so far as they respect both preachers and people, according to the knowledge we have of them, and the ability God shall give; and firmly resolved to disown a separation among either preachers or people?

Answer,  
Francis Asbury,  
William Watters,  
William Glendeuning,  
John Cooper,  
Joseph Hearty,  
Caleb B. Pedicord,  
Thomas S. Chew,  
William Gill,  
Samuel Rowe,  
Joseph Cromwell,  
Freeborn Garretson,  
Richard Garretson,  
John Hagerty,  
Joshua Dudley,  
John James,  
John Coleman,  
Joseph Wyatt,  
Michael Ellis,  
Richard Ivy,  
William Partridge,

Caleb Boyer,  
Thomas Foster,  
John Tunnell,  
Micajah Debruler,  
Thomas McClure,  
James White,  
Joseph Everett,  
George Mair,  
John Atkins,  
David Abbott,  
Francis Poythress,  
Lee Roy Cole,  
Edward Morris,  
Reuben Ellis,  
Nelson Reed,  
James Martin,  
Stephen Black,  
Henry Willis,  
Henry Metcalf.

Quest. 2. Why was conference began at Choptank?

Ans. To examine those who could not go to Baltimore, and provide supplies for the circuits where the Lord is more immediately pouring out his spirit.

Quest. 3. Is there any precedent for this in the economy of Methodism?

Ans. Yes: Mr. Wesley generally holds a conference in Ireland for the same purposes.

Quest. 9. What preachers are admitted?

Ans.  
John Coleman,  
James White,  
Edward Morris,  
Samuel Watson,  
Quest. 10. Who remain on trial?

Joseph Everett,  
David Abbott,  
Jeremiah Lambert,  
Henry Metcalf.

Ans.

Isaac Rollins,  
John James,  
Stephen Black,  
Joseph Wyatt,  
George Mair,  
Ignatius Pigman,  
Charles Scott,  
Jonathan Forrest,  
Moses Park,  
Henry Ogburn,  
James Mallory,  
Beverly Allen,  
James Morris,

The above is part of the minutes of two conferences. But the number of preachers that attended the one at Choptank, and the particular business transacted by it cannot be easily ascertained. Two questions however must have been discussed, though but one could have been fully decided at this conference. The one which must have been decided is divided into

two questions and answers. The first is, why was conference begun at Choptank?

Ans. To examine those who could not go to Baltimore, and provide supplies for those circuits where the Lord is more immediately pouring out his spirit. The second is—Is there any precedent for this in the economy of Methodism?

Ans. Yes: Mr. Wesley usually holds a conference in Ireland for the same purposes. These answers must contain all the justification that Mr. Asbury could give for holding this Choptank conference. Let us then examine them. Mr. Lee tells us, "the greatest revival of religion among us this year was on the Eastern Shore of Maryland, and in some parts of Delaware state."

The circuits to be supplied must have been Somerset, Dorchester, Talbot, Kent, M. and Kent, D. Now according to the true sense of the answer to the first of these two questions, the preachers appointed to serve were to remain at their work and not attend the conference in Baltimore. Three of those who were appointed were taken from the expelled conference which had agreed to meet in Baltimore: one from Mecklenburg, and one from Pittsylvania. These were probably at the Choptank conference. If they were, could they not go to Baltimore? It is more than probable they had to travel through Baltimore to get to it. Therefore they could not have been called to Choptank because they could not go to Baltimore. But if they were called from the south to supply those circuits where the Lord was more immediately pouring out his spirit, we ask, was it not possible to find any preachers to supply those circuits beside these three men belonging to that very conference which Mr. Asbury and his conference had expelled the year before, and whose fate was to be decided at the conference in Baltimore? If it was, why did he take three men from the expelled conference, when that conference had agreed to his own proposal, "all meet together in Baltimore," and give them appointments which would not admit of their attending the conference in Baltimore? The expelled conference, at the time they transacted the business for which they were expelled, consisted of twenty-three, and Mr. Asbury's conference which expelled them consisted of nineteen. Now did not Mr. Asbury know these facts when he convened his Choptank conference? If he did, will we be permitted to think he had some secret reason for holding it? Again, if Mr. Wesley's practice of holding a conference in Ireland was a precedent for this strange procedure, we ask, did Mr. Wesley generally hold a conference in Ireland, call three or more of the English preachers, from a distant part of England, and station them in Ireland when business of the utmost importance to every preacher in England was to be transacted in the English conference? The reader will readily perceive that these reasons for holding conference at Choptank are far-fetched, and bear upon their very face marks of being substituted for others, which Mr. Asbury's policy would not permit him to publish.

The answer to the first question in the minutes presents a list of thirty-nine names. Six were admitted, and three remained on trial; leaving thirty that were members of the conference. Now as this was the only act, recorded in the minutes, by which the controversy between Mr. Asbury's new conference and the original one was decided, it was certainly wrong to secure a majority by obtaining the names of

men who were not members of the conference. The form of the question itself is such as to impose on many. It is so ingeniously formed as that every preacher refusing to sign it would appear to be at war with the discipline as contained in the *notes, sermons, and minutes* published by Mr. Wesley. The circumstance that but few were willing to be placed in hostility to Mr. Wesley's notes, sermons, and minutes, accounts for the fact of some southern names being in this list. The question also requires each preacher firmly to discountenance a separation among either preachers or people. All were, no doubt, willing to give their names in the affirmative to this part of the question. But such a clause sounds a little odd coming from Mr. Asbury, who, the previous year, with a conference of nineteen, possessing usurped power, expelled twenty-three for an act done in conference regularly convened. Thus Mr. Asbury gained a final victory over the southern conference.

## RELIGIOUS.

For the Methodist Protestant.  
MUSINGS.

'Tis a prime part of happiness to know  
How much unhappiness must prove our lot;  
A part which few possess! I'll pay life's tax,  
Without one rebel murmur from this hour,  
Nor think it misery to be a man;  
Who thinks it is, shall never be a god.

*Mr. Editor,*

Perhaps there is not a more unfortunate class of beings to be found, so far as regards this life, than those who, from some peculiarity of temperament, or from some melancholy association of early life, are subject to depression of spirits. While surrounded with all the comforts of life, in the enjoyment of health, and possessed of the esteem and good wishes of those with whom it is associated, the sensitive mind shrinks from the approach of some undefined evil, and seems at seasons incapable of realizing the good it possesses. To those of sanguine temperament, who look only upon the brighter side of life's shaded picture, such melancholy forebodings are not understood; and he whose heart is filled to oppression with a deep sense of his obligations to God,—who mourns over his own deficiencies, and in silence and sadness pours forth his soul-felt desires for clearer views, and a stricter conformity to the will of his heavenly Father,—this humble, fearful soul is often the object of suspicion, and is marked as one ungrateful for the mercies bestowed, because his full heart is incapable of giving expression to its feelings. It is indeed a happy faculty which enables its possessor to embody the thrilling sensations of a grateful heart in appropriate language, and to kindle up in others that fervour which glows within its own bosom; but it requires only a slight acquaintance with human nature, and a moderate share of observation, to bring any intelligent mind to the conclusion, that feeling and expression do not always accompany each other. We all recollect the reply of Addison, when accused of a want of feeling, because he had said nothing on some mournful occasion,—“*Little griefs speak—Great griefs are dumb.*” It is a happy illustration of my views; and 'tis not only the case with regard to grief, but also with every other passion to which the human heart is subject. He who feels a little can easily talk about his feelings—and without embarrassment ex-

press his thoughts. But overwhelm him with some deep and powerful passion—let his whole soul be absorbed with the thrilling sensations of love, or joy, or gratitude—his eye, his air, may indeed speak eloquently to a nice observer, but his tongue is mute. The cup of human life is one in which good and ill, joy and sorrow, temptation and triumph, are so intimately blended, that one cannot be taken without the other.

The Christian alone has the privilege of rejoicing always, and under all circumstances—for if trials and temptations assail him—and his heart seem ready to sink beneath the load; he is encouraged to go to the throne of his Heavenly Father, and from the exhaustless treasures of His love, draw forth supplies suited to his wants. The promise to him is—“that as is his day—so shall his grace be.” When the cold blight of disappointment comes with its chilling breath to wither our brightest hopes—when our pathway through life seems blocked up with difficulties mountain-high—when shadows, clouds, and darkness hang above us, and the once beautiful green earth, seems but a bleak and barren desert, over whose withered flowers the hot breath of the deadly sirocco is sweeping its noiseless march—where, oh! where, should the soul turn its bewildered gaze! where should it go for succor or support, but to that Good Being who is our refuge and our strength! and who is ever present to help in the time of trouble. When the toils, and trials of life, shall draw nigh their close,—when the dark waves of that stream which divides time from eternity, shall raise their turbid masses in fearful array before the failing sight;—when the cold hand of death shall come with its icy fingers about our heart-strings, and all human aid be vain—then, if the soul be able to rest on God, even in that dread moment, it shall triumph, and haply shaking off its fears and doubts, break forth in the song of faith, exclaiming, with the holy Psalmist,—“Though I pass through the valley and the shadow of death, yet will I not fear, for thy rod and thy staff shall comfort me.”

B. H. R.

## RELIGION AND SCIENCE COMPARED.

In attempting to draw the comparison between Religion and Science, and their effects upon the human race, I would wish to be understood as making no distinction between the things themselves. Religion and Science are closely entwined. It is an act of worship to be engaged in tracing any work of God, moral or physical—it is an act of worship to watch the movements of the heavenly bodies, to “contemplate the starry firmament,” to “regard the operations of His hands,” and to admire all the wonderful doings of Omnipotence. In this light, the “CHRISTIAN PHILOSOPHER” is an exalted being. He is rising to the true standard of intelligence, and taking his proper place in the scale of creation. It is not Religion and Science which are divided, but it is the human mind which divides them. It is sufficient to say that man is depraved, to account for this. He has no relish, naturally, for the self-denying doctrines of Religion, while the facts of Science, presenting nothing humbling to the depraved propensities, and every thing gratifying to the depraved pride, are received with avidity, and imbibed with eagerness. Religion purifies the heart—Science enlightens the head. Religion lays the axe at the root of the tree—Science prunes, and digs, and drains, yet still leaves the soil encumbered with weeds. Thus it is, that a

man may have a finished accuracy in all that is connected with Science, and love her truths with an ardor, and trace them out with a perseverance which nothing can chill or overcome; while with regard to the truths of Religion, he can be listless, careless, indifferent, or hostile. Thus it is, that a man may be in raptures with a contemplation of the majesty of God, as displayed in his works; have his feelings worked up to intensity by the magic of a sublime scene; be melted into tears by a fictitious tale, or his taste powerfully excited by a work of art, and yet have a heart impure, base, treacherous, or malignant. Science may plead that she refines the taste, exalts the imagination, elevates the mind; but in doing so, she only enlarges man's powers of evil—his capabilities of mischief; her rod falls powerless when she attempts to smite the corruptions of the heart, and, until Religion steps in to her assistance, the tyrants of the sinner laugh at all her efforts. Religion can, and does save the soul—Religion can, and does purge the conscience, and redeem from the power of motives and principles hostile to the present and future happiness of man; while Science, (or at least, the works she investigates,) may proclaim an invisible Godhead, by visible signs, and yet, see her votaries turn from the lesson while she reads them, and worse than the brutes that perish, bow down to stocks and stones, crying out to rational creatures—“See, O man! these be the Gods that created heaven and earth!”

Doubtless this, and more than this, may, and has been admitted by many of the friends of the diffusion of knowledge. They tell us that Science is assigned her proper station, as the handmaid of Religion, and that they would conduct the mind “through nature up to nature's Lord.” If such be the intention, why teach them separately? Why teach the one, to almost an exclusion of the other? Why teach that which man may be brought naturally to love, and leave the other, which man has naturally an aversion to, for occasional times, and rare opportunities? But again we may be told, that the one can be taught, and fully appreciated and understood, by the mere force of intellect; while the other involves in it a machinery, in which Deity himself is especially concerned, while good and evil spirits are participators or witnesses in the scene. To this it can only be replied, that it hath pleased inscrutable Wisdom to leave much of the means in the hands of men—that a religious education is an especial means—and without at all depreciating, even in remotest idea, the power of that Spirit who pierced the hearts of thousands in one day, we aid or impede his operations by attending to or neglecting the injunction, “to train up a child in the way he should go.” We have been told that “an undevout astronomer is mad;” but it is longer since we were told to “beware of philosophy and vain deceit;” and though this was applied to the unphilosophic and absurd dogmas of the Grecian and Asiatic schools, it holds equally of Science in all her truth and simplicity, when she usurps the place of God and holiness in the human mind. Universities may be founded—mechanics' institutions may be established—debating clubs, and historical societies, and scientific academies, diffused over the land, nay, over the earth, and yet one real step never be made toward the melioration of the human race.

So convinced am I of this, that I would rather see philosophical societies shut up, mechanics' institutions closed, and every scientific associa-

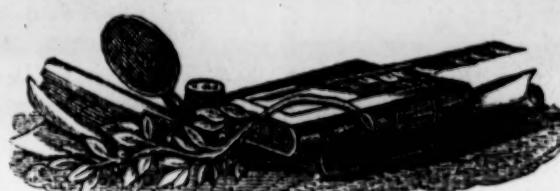
tion dissolved, than see Science becoming the "all in all" of men, and excluding from their minds the loftier concern of personal salvation. But I trust that the God of grace, who turneth even the wrath of man to praise him, will so over-rule the present "running to and fro," and increasing of knowledge, as to make it subservient to the accomplishment of his purposes, and the bringing in of that glorious period yet to arrive, when it shall be fully and broadly demonstrated, in the increased temporal happiness of the race, that "knowledge is power;" and when the study of the works of God, instead of fomenting the pride, and strengthening the native infidelity of the heart, will only teach that heart to bow with reverence profound, to the revelations of His WORD.—*Dublin Chris.Ex.*

*From the Camden and Lancaster Beacon.*

"But if in his anxiety to get Riches—he should miss of Heaven!—Oh! how deplorable his situation."

Never was I so well convinced of the extreme worthlessness of this earth's treasures, as when I heard the sentence with which this article is headed fall from the sainted lips of a long tried and faithful follower of Christ. It was uttered in that mild and persuasive manner which for years had marked his character as a christian and endeared him to all who have had the pleasure of his acquaintance. So forcibly was the awful importance of each word impressed upon my mind—and so deeply was I penetrated with the great truth contained in that short but meaningful sentence, that I was forced into a series of reflections upon the vanity, nay, the absolute nothingness (in point of real value) of every thing that bears upon its face the changing stamp of earth—when contrasted with that immense and imperishable treasure which that man has accumulated who has secured for his soul a resting place in heaven. Oh! thought I, how far do the glories of heaven, if enjoyed but for a day—aye, for a moment—transcend the whole pleasures of earth when prolonged by a life of three score years and ten. Oh! how utterly unworthy a comparison on the fast-fading, flitting, dying honors of a life—to the steadfast and well-grounded hopes of being a partaker in the joys of a blissful eternity. Oh! how happy is that man who, regardless of earth and all its vain treasure, seeks heaven as a resting place for his affections, and God for his home—who can cheerfully forego the pride and glory of his earthly career for a seat in the mansions of felicity on high—who forfeits the pleasures and enjoyments of things that are temporal for the resplendent glories of immortality. Ah! man! short-sighted, deluded mortal—remember that you are not at rest, but continually passing onward to the grave—that you are not at home, but a traveller—that you are placed in the probationary world for the great purpose of forming a character for eternity—that every step you take, every breath you draw, brings you nearer to judgment. God grant that none of us may be called unprepared to that awful bar. For what is it we can offer as an equivalent for eternity? Our pleasures—our business—our riches? alas! is it these we are giving in exchange for our souls! Miserable indeed must be our condition—madly preferring time to eternity—content with the life that now is, when we might inherit that which is to come—satisfied with what we know will perish, when there lies within our reach that which shall endure forever. Oh! why will we not then from this moment commence the great and important business of

our lives, viz: the acquisition of the christian character—when we are doubly assured that by doing so it will render the "evening of our days serene and joyful"—and when the great Bishop of souls shall call us to go hence it shall be but the entrance to eternal felicity.—*LA CON.*



### BALTIMORE:

FRIDAY, JULY 13, 1832.

*"The best of all, God is with us."*

Can we not, as a religious community, joyfully exclaim with the father (under God) of Methodism, "*the best of all, God is with us!*" Yes! he has been with us in all our persecutions for righteousness—even whilst our own intimate friends have lifted the heel of threatening—more, the heel of excommunication, against us." If God had not been with us, we must have yielded to exquisite torture,—the necessary concomitant of the desertion of our bosom, of our most intimate, friends. Oh! who can bear a wounded spirit, when the wounds are deep, and especially when made by the hands of those we love? God only could sustain us under such desertions—under such circumstances. HE has sustained us, glory be to His holy name; the evil designed has been averted to a considerable extent. The malice of our false friends has been restrained; and although we have occasional indications of their desire to crush us, yet their designs are neutralized by the interposing hand of our Heavenly Father.

Methodist Protestant believers in Christ—we have nothing to fear, "if, amid outward trials, we feel Christ within." We see and hear of souls being brought through our humble instrumentality, from Satan to God. We frequently hear the shouts of praise to God from the hearts and lips of souls newly converted to God. We hear many of our brethren and sisters professing a deeper work of grace in their souls, and longing for greater displays of converting and renewing power. With the form, many amongst us enjoy and manifest the power, of godliness. Let us, each and all, enter into a new covenant with our God, and with each other, to live more holy, to lay aside our own personal pride, with every other evil affection and disposition, and shew to the world that we are looking for, and earnestly seeking, another and a better country.

#### A FALSE REPORT TAKEN NOTICE OF—A TRUE REPORT RECORDED.

It will be well remembered, by numbers, that one of the many false accusations with which we have been assailed, was, that it was our design to introduce pews into our churches and thereby to do away the liberal, and among Meth-

odists in this country the universally approved plan of free-seats.

A few years have now elapsed since we were compelled to form a new religious community. Church after church has been erected, and we challenge our detractors, to point out the one which has privileged seats from which the worshipping assembly are at any time excluded.

Now, although, those (*christians!*) who rejoice in our adversity, thought proper, for the purpose of bringing our rising establishment into disrepute, to charge us with this design. We find, to our surprise, and record the fact as a proof of the want of consistency, that the last general conference of the M. E. church seriously contemplated to do this very deed, to introduce pews into their churches, and that a petition from *this city*, as well as some from other places, were presented to that body to prevent the adoption of this obnoxious measure!

We shall forbear further comment on this subject, and conclude with a scripture command, which we here insert for the "instruction, correction and reproof," of all those whom it may concern:

*"Thou shalt not bear false witness against thy neighbour."*

#### CAMP MEETINGS.

The convenient season for these spiritual campaigns is swiftly approaching. We hope our friends will hold themselves in readiness to take the field. May they be arm'd with the panoply of heaven, and may the great Captain of their salvation lead them on to certain victory!

The members of our fellowship have already been engaged, and with much success, in this arduous warfare. They have seen many enemies of the Cross compelled to submit and pardoned rebels entering into the service of Immanuel, and becoming the zealous promoters of that holy cause, which but yesterday, they opposed and contemned.

Whilst some express their doubts of both the necessity and propriety of these meetings, and assert that an equal amount of good can be effected at the usual and stated places of worship, we would contend both for the propriety and necessity of them. Few country churches would accommodate the multitudes that assemble on such occasions, and we consider a large concourse of people with a proportionate number of labourers in the vineyard, a circumstance extremely favourable to the production of a successful harvest of souls; we consider also the abstraction from worldly anxiety, to be another highly favourable circumstance, and surely it was with such assemblages of the people, that the shepherd of Israel enforced the necessity of repentance and of the new birth; and who is there, but will admit that he still loves to meet the multitude in the wilderness and there

to seek and to save the wandering sheep; and so long as his presence and blessing are eminently conspicuous there, so long would we express an approbation of such meetings, and commend them to the patronage and protection of the followers of the Lord Jesus.

These meetings have also been very serviceable in advancing the cause of religious liberty, by making our infant church more known and more beloved. At every such meeting no opportunity should be neglected of explaining to the people our representative system of church government, and contrasting the same with the illiberal and anti-scriptural system of that church which hath expelled her members for presuming to claim their privileges, for daring to assert their rights.

But the day will come, the day must come, when those rights and privileges, utterly denied to those whom they have thrust out from the fellowship of their brethren, and unjustly withheld from others who retain their fellowship, because they have not yet thought proper to demand them—shall be demanded, and, if still denied, shall be forced from the arm of power by a far more powerful arm. *The voice of the people will yet be raised, the voice of the people will yet be heard, the majesty of the people will yet triumph!*

Let not the slightest feeling of despondency oppress the spirit of our beloved brethren within, or without the pale of Episcopal usurpation. Our cause is a righteous cause. The righteous Lord loveth righteousness, he loveth our cause; our trust is in his holy name, and we know assuredly, that whosoever trusteth in HIM, shall never be confounded. Despondency? did we say? we had almost resolved to blot out the word, nor to suffer it to appear on the pages of a work devoted to religious freedom, and though we suffer it to remain, we are confidently sure, it will never be permitted to obtain a place within the hearts of the friends of sacred liberty, and holy truth.

#### RECANTATION.

We find the following in the Connecticut Repository, published at Danbury, Conn. where the writer has for some time been a preacher of Universalism. His friends, we have understood, were just building a church for him. The motives of such a recantation must of course be judged by its fruits. We have not heard that any person doubts its sincerity.

To the Christian Public.—It is well known to all in this section of country, and to many elsewhere, that I have been a preacher of the doctrine of Universal salvation to all mankind in a future state of existence beyond the grave—for I have been an advocate for that sentiment for ten years past, and I believed it without one doubt on the subject, or, with all the powers of mind that I possessed to believe any thing. My faith was sound, my hope was strong, and my confidence was unwavering in the sentiment, believing it to be the doctrine of the bible, the gospel of Christ, and the immutable purpose of God, that all mankind should be saved. But

now my faith is shaken, my hope is withered, and my confidence is lost in the system. I no longer believe it, and I can no longer preach it. I therefore renounce it, believing it to be of no possible benefit to the morals or the religion of mankind; but that it injures many men, and does others no good in respect to religion. Although in preaching it, I formed extensive acquaintance, contracted much friendship, and obtained many friends whose houses have been my home, whose tables have furnished me with the luxuries and dainties of the earth; whose parlors have witnessed my hearty welcome, and the reciprocal interchange of friendly feelings and warm affections, and whose pillows have been my resting places, and whose purses have been freely opened to relieve my wants.

And in renouncing it, I deprive myself of their friendship and affection, of their aid and support. The sacrifice is a great one; and causes my heart to bleed with grief, while I am penning this article, which I know will be an unwelcome message to my kind friends, and the sword that will cut asunder those strong cords of fraternal affection that have bound us together. But duty calls and I must obey. I have counted the cost, the sum of which is great to me. But the honest and sincere conviction of my soul is, that the bible teaches the doctrine of endless misery, as the only portion of that part of mankind who die impenitent—and that this doctrine ought to be preached to all men, calling on them to repent, and turn to God and seek their soul's salvation before it is too late. And may God forgive me my former errors in believing and preaching what I now think was and is false, and the errors of all those whom I have caused to believe it, and bless this article to their recantation and reformation is the sincere prayer and desire of

GEO. W. BROOKS.

#### RELIGIOUS PROSPECTS OF FRANCE.

We find in the Albany Journal and Telegraph the following interesting letter from Mr. Henry Lutteroth, Secretary of the Paris Tract Society.

PARIS, February 8th, 1832.

*My Dear Sir,—*I am particularly rejoiced to be able to communicate to you that our plans for establishing a kind of missionary station in one of the quarters of Paris, named the Faubourg of the Temple, are abundantly blessed. We commenced soon after the revolution of 1830, to occupy a building for preaching, which could hardly contain as many people as the upper chamber, where the disciples assembled after the ascension of the Saviour. But it soon became necessary to have a larger place; we have taken a second, a third, and finally a fourth building, which I hope will soon be as insufficient. It is, however, a chapel large enough, established in a house that we have bought by means of subscriptions. It contains besides schools for both sexes, an infant school for six hundred children; and evening classes for four hundred adults. There is also a Sabbath School, preaching on Sunday and Wednesday, &c. Notice, dear sir, that all this takes place in a quarter entirely Catholic, and notwithstanding this, our chapels and schools are more than full. We have at the commencement witnessed some opposition on the part of the populace, but it has ceased since the people understand that we have in view their present and eternal welfare. Eighteen months ago, there was not perhaps a single New Testament in this quarter, while now there are a multitude of fam-

ilies who possess it, and a great number who have the bible: a spirit of research is evidently excited, and I hope that many souls are awakened. They ask if our pastor will not baptise their children, and perform the marriage ceremony. You see by all this how feeble are the ties which attach the people to the Catholic church; they were literally without faith and without hope.

There is in general among the Protestants of France a vague sentiment, that we are on the eve of very important religious events. The bible is sold publicly in Paris on the Boulevards, and at the other public places. You cannot come among them without encountering merchants, seated before a little table in open air, who have bibles and testaments of all forms, in the Protestant and Catholic versions. They cry them at a price fixed very low. Many thousands of copies are sold thus to persons of all classes. The poor are not the only purchasers. I know that distinguished politicians, learned and literary men have often made the acquisition of the holy volume. We make interesting discoveries every day on this subject. Are we not permitted to think that our Heavenly Father has views of mercy toward a people whom he thus visits, and to whom he accords in a manner so unexpected, the gift of his word? Pray, dear sir, that France may awake, and that as a single man she may glorify the Lord.

#### DEVOTIONAL.

##### THE IMPROVEMENT OF CALAMITY.

"Before I was afflicted I went astray; but now have I kept thy word."—Psalm cxix. 67.

The seductive temptations of a prosperous state, and the too successful hindrances which it offers to the progress of the life of God in the soul, render the condition of the gay and thoughtless among us far more to be dreaded than to be envied. Should the Christian ever, by the appointment of God, be thrown into its atmosphere of danger, he will feel the prayer that is so often put into his lips most peculiarly expressive of his need—"In all time of our prosperity, good Lord! deliver us!" A time of prosperity is indeed a time of special need—so much is there in such a season to give power to Satan's temptations, and to weaken our perception of their power. Many and afflicting are the instances recorded of its baneful influence on the Lord's people—while its unmitigated curse in the experience of the ungodly is written as with a sun-beam for our warning—"When Jeshurun waxed fat he kicked. I spake unto thee in thy prosperity, but thou saidst, I will not hear." But how awful will be the period, when the question shall speak to the conscience with all the poignancy of self-conviction—"What fruit had ye then in those things whereof ye are now ashamed?" What is the end of this flowery path? "Death!" "Surely thou didst set them in slippery places: Thou castest them down into destruction. How are they brought into desolation as in a moment! They are utterly consumed with terrors!" "The prosperity of fools shall destroy them." We cannot therefore forbear to mark the combined wisdom and love manifested in our Saviour's allotment for his people—"In the world ye shall have tribulation." This is the gracious rod by which he scourges back his prodigal children to himself. This is the fatherly discipline by which he preserves them from being poisoned with the sweetness of carnal allurements, and keeps their hearts in a simple direction toward himself, as

the well-spring of their everlasting joy. With all of them this one method has been pursued. All have been exercised in one school. All have known the power of affliction in some of its varied forms of inward conflict or outward trouble, and the experience that has been derived from this source, has given abundant evidence that the pains have not been bestowed upon them in vain. "Now"—is each of them ready to say—"Now have I kept thy word. I never prized it before. I could indeed scarcely be said to know it. I never understood its comfort, until affliction expounded it to me. I never till now saw its suitableness to my case." Thus it was with Manasseh, "when in affliction he besought the Lord, and humbled himself greatly before the Lord God of his fathers." Thus also in affliction the Lord "heard Ephraim bemoaning himself." The same eye, under the same circumstances, now beheld Israel "seeking him early," and the forlorn wandering child casting a wishful, penitent look toward his Father's house, as if the sinful pleasures that had enticed his heart from home were now imbibed to his soul.

But what an heightened aggravation of guilt, when these special and choicest mercies fail of their gracious end—when vanity, worldliness, and sin are reigning as before with uncontrolled sway! Ah! when sinners are unhumbled "under the mighty hand of God"—when it is said of them—"They received not correction"—it seems to be the forerunner of that tremendous judgment—"Why shall ye be stricken any more?"

Heavenly Father! keep thy poor weak erring child from this fearful doom. Let not thy measure of prosperity, which thou mayest be pleased to vouchsafe, prove my curse. But especially let every cross, every affliction, which thou art pleased to mingle in my cup, conform me more to my Saviour's image, restrain my heart from its daily wanderings, endear thy holy ways and word to my soul, and give me sweeter anticipations of that blessed home, where I shall never wander more, but find my eternal happiness in "keeping thy word."

Bridges.

#### TRUE PATRIOTISM.

Our only security against national calamities is a steady adherence to the religion of the Gospel; not the religion of mere form and profession, but that which has its seat in the heart; not as it is mutilated and debased by the refinements of a false philosophy, but as it exists in all its simplicity and extent in the sacred Scriptures; consisting in sorrow for sin, in the love of God, and in faith in a crucified Redeemer. If this religion revives and flourishes among us, we may still surmount all our difficulties, and no weapon formed against us will prosper; if we despise it no human power can afford us protection. Instead of showing our love to our country, therefore, by engaging eagerly in the strife of parties, let us choose to signalize it rather by beneficence, by piety, by an exemplary discharge of the duties of private life; under a persuasion that that man, in the final issue of things, will be seen to have been the best patriot who is the best Christian. He who diffuses the most happiness and mitigates the most distress within his own circle, is undoubtedly the best friend to his country and the world, since nothing more is necessary than for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment. While the passion then of some is to shine, of

some to govern, and of others to accumulate, let one great passion alone inflame our hearts—the passion which reason ratifies, which conscience approves, which heaven inspires;—that of being and of doing good.

#### MISCELLANY.

##### ANECDOTE OF DR. ADAM CLARKE.

The following singular narrative was given by Dr. Clarke at the conclusion of a sermon recently preached by him on behalf of the Royal Humane Society, and is extracted from the *Wesleyan Preacher*, in which the whole is accurately reported: "Now, my dear hearers, I wish you to prepare yourselves for a story that will make you, perhaps, feel a little, and feel so much as will cause you to give some glory to God. I said I was acquainted with some of the principal originators of this society, and I need not say I was well acquainted with Dr. Letsom, and I will tell you a story relative to that good man. Doctor," said I, "you have been very much conversant with every thing respecting the Royal Humane Society. You have now been long engaged in that work, and you and your friends have been principally active in carrying on its provisions and plans and management, and dispersing its blessings throughout the land. Pray, what does your experience, doctor, teach you, respecting the state of those that evidently have been dead, and would have continued under the power of death, had it not been for the means prescribed by the Royal Humane Society? Have you ever found any that were conscious of the state into which they were departed?" "I have never found one," said he. "Not of all those that have been revived, to your own knowledge, that were dead to all human appearance, where the heart had ceased its pulsation, the lungs no longer played, the blood no longer circulated, and there was every evidence that the person was finally deceased?" He again answered, "No." "Doctor," continued I, "I have not been so long conversant with these matters as you have been; but my experience in things of that kind has led me to different information. I knew a person that was drowned; and that person to my own knowledge, had a perfect consciousness during the whole interim, and also declared many things concerning the state through which he passed." "But was the person really dead?" said the doctor. "Yes," said I, "completely drowned. I have no doubt of it whatever." "Had you the testimony from himself?" he inquired.—"I had, sir."—"Could you trust in him?"—"Most perfectly." And then, assuming an attitude he was accustomed to assume when making anxious inquiry respecting any thing, he said—"I should wish to have had the examination of that person." I looked him steadfastly in the face, and I said, "Ecce homo! Coram quem queritas adsum?" "I am the very man that was drowned!" He arose immediately. "Well," said he, "what were the circumstances?" "I will tell them simply," said I. "I was a fearless lad, and I went to the shore of a fine river that pours itself into the Irish sea, riding a mare of my father's. I was determined to have a swim. I rode the mare, and we swam on till we got beyond the breakers entirely; but when we had got over swell after swell, and were proceeding still onward to the ocean, the mare and myself were swamped in a moment! I was soon disengaged from the mare; and, as I afterward found, she naturally turned, got ashore, and went plodding her way

back home. In a moment I seemed to have all my former views and ideas entirely changed and I had a sensation of the most complete happiness or felicity that it is possible, independent of rapture, for the human mind to feel. I had felt no pain from the moment I was submerged; and at once a kind of representation, nearly of a green color, presented itself to me; multitudes of objects were in it, not one of them, however, possessing any kind of likeness or analogy to any thing I had seen before. In this state, how long I continued, He only knows who saved my life; but so long did I continue in it, till one wave after another—for the tide was coming in—rolled me to the shore. There was no Royal Humane Society at hand; I believe the place is not blessed with one of them to the present day. The first sensation, when I came to life, was, as if a spear had been run through my heart. I felt this sensation in getting the very first draught of fresh air, when the lungs were inflated merely by the pressure of the atmosphere. I found myself sitting in the water, and it was by a swelling wave, that I was put out of the way of being overwhelmed by any of the succeeding waves. After a little time, I was capable of sitting up; the intense pain at my heart, however, still continued; but I had felt no pain from the moment I was submerged till the time when my head was brought above water, and the air once more entered into my lungs. I saw the mare had passed along the shore, at a considerable distance, not as if afraid of danger, but walking quite leisurely. How long I was submerged, it would be impossible to say; but it was sufficiently long, according to my apprehensions and any skill I now have in physiology, to have been completely dead, and never more to breathe in this world, had it not been for that Providence which, as it were, once more breathed into my nostrils and lungs the breath of this animal life, and I became once more a living soul; and at the space of three-score years, you have this strange phenomenon before you—the preacher before the ROYAL HUMANE SOCIETY."—*Lon. Chris. Advocate.*

#### MOTIVES.

"He knew that for envy they had delivered him." If we act from spiritual and religious motives, we must not expect to have them acknowledged or appreciated by the world. "He that is spiritual judgeth all things, yet he himself is judged of no man." But if, on the contrary, we act from worldly motives, use what disguise we may, the world sees through it with ease. Thus the enemies of Christ alledged plausible reasons for wishing Pilate to crucify him; but Pilate saw through them all. "He KNEW that for envy they had delivered him." Too often there is an envious, a selfish, a covetous, a sordid, a treacherous, a vindictive motive, for dealing harshly with a brother, when duty is the plea. And when so, the world is sure to find it out. "He KNEW that for envy they had delivered him."

I would not be without direction, restraint, and assistance from God, if I might. Dependence on him is my security, happiness, and great glory: he can do all things well; I am sure I cannot. And how will my soul exult in his goodness, glow with gratitude, bless and adhere to him, when I know I am not overlooked, and that he has heard and helped me in the very thing I asked of him!



## POETRY.

## THE GLORY OF GOD.

BY T. S. ARTHUR.

"His **GLORY** covered the heavens, and the earth was full of His praise." "The whole earth is full of His **GLORY**."

When the sun looks forth from the azure sky,  
And the clouds from his gorgeous presence fly,  
As he sweeps up the firmament, mighty and free,  
While the light floats around him, a boundless sea,  
It bursts from his flashing car away—  
On the mountain turrets 'tis seen to play—  
On the sparkling stream, as it glides along,  
With its dancing ripples, a giddy throng!

See—see! how it melts on the forest now;  
Hark! a song hath sprung up from each waving bough;  
There are sweet, wild notes, from the woodland given;  
And they float on the zephyrs away from heaven.  
That glory streams down through the leafy aisles,  
And the vale looks glad in its passing smiles,  
As the breezes above 'mid the branches play,  
While they steal o'er the hills on their journey away.

Look oceanward! see on her changeful breast,  
How it mantles each wave in its foaming crest,  
How it sprinkles its gems o'er the swelling tide,  
Which onward moves in its chainless pride!  
Now down 'mid her coral mazes 't has gone,  
Where Leviathan sports on his liquid throne;  
And it lights up the brow of some lost one there,  
Revealing the pearls 'mid his clustering hair.

It gushes forth from the accident,  
In golden rivers, with crimson blent,  
When the sun sinks down to his humid bed,  
And the first dews fall on the wild flowers' head;  
When night throws her mist-veil o'er valley and hill,  
In the depths of its beauty it lingers still,  
On the sea, in the lake, in the moon's mild blaze,  
In the stars' soft glance on the stream that plays.

When the storm-cloud breaks o'er the trembling earth,  
And the flash gives the deep-toned thunders birth,  
His glory is seen where the lightnings play,  
Where the whirlwind sweeps by on his fearful way,  
Humbling the hills as it hastens along  
O'er meadow and mountain, swift and strong,  
When the howling tempest away hath fled,  
It glows where the archway of promise is spread.

When spring stealth forth in her garb of green  
To call forth the flowers o'er the earth, 'tis seen;  
When summer winds hide in the groves away,  
'Tis abroad o'er the meadows in bright array;  
Rich Autumn appears with her garlands crown'd,  
While sweetly it smiles on the fields around;  
Stern Winter with snow on her icy breast,  
Leaves a place on her bosom for it to rest.

It beams from the twining woodbine bower,  
From the circling jess'mine, from every flower,  
From the mead where the lambkins sport along,  
From the grove where swelleth the warbler's song,  
From the purling stream, from the sapphire sky,  
From clouds careering in light on high;  
'Tis beneath and around, on the viewless air,  
In grandeur and beauty every where.

And shall we, poor fleeting worms of the dust!  
Refuse in the mighty God to trust,  
When His voice steals o'er the attentive earth,  
As she *gladly* gives to His *glories* birth;  
Shall we not list to the warning tone,  
Which breaks on the ear when the heart's alone,  
'Mid the beauties which burst from the earth and sky,  
When the sun is abroad, or the stars on high?

[Sat. Visiter.]

## INTELLIGENCE.

## CHOLERA IN NEW YORK.

Accounts from New York, report the following number of cases and deaths, from Wednesday to Monday, 9th instant:

	Cases.	Deaths.
Wednesday, July 4th,	17	9
Thursday,	5	20
Friday,	6	37
Saturday,	7	56
Sunday,	8	42
Monday,	9	105

## CHOLERA AT ALBANY.

Board of Health,  
ALBANY, Friday, July 6, 5, P.M.

The medical staff report that twelve cases of epidemic cholera have occurred since their report of yesterday, viz:—

Edward H. Myers, 116 Pier, aged 28, dead.

James McKinney, at the house of his father, Arbor Hill, aged 22, dead. And 10 cases in several parts of the city, all under treatment.

Remaining 6, new cases 12, deaths 2, under treatment 10.

JONA. EIGHTS, Ch'n.

By order of the Board,

JOHN TOWNSEND, Mayor.

From the Newark, (N.J.) *Adv. July 7.*

A case of sickness and death occurred in town yesterday, which has excited, and continues to excite, much apprehension. The wife of Capt. Tait, of the steam-boat New Ark, came from New York on Thursday morning, where she had been residing in the immediate neighbourhood of several cases of the Cholera, which had proved fatal. She was at the time somewhat unwell, though not alarmingly so, and took some medicine to remove the complaint. Yesterday morning, the family physician, Dr. Jackson, on calling to see her husband, who is ill of the common cholera morbus, found her laboring under the symptoms of the Indian or Spasmodic Cholera. She continued to grow worse during the day, and at 5 o'clock yesterday afternoon she died.

## BALTIMORE AND OHIO RAIL ROAD.

The recent declaration of the dividend of profits by the President and directors of the Baltimore and Ohio Rail Road Company, having, as we are aware, increased the desire which has for some time prevailed, to obtain a general view of the operations of the Company, in relation to the transportation of persons and property on the road during the last six months, from which the profits divided have been derived; we have, on application at the office of the Company, been kindly furnished with such information on the subject, and permitted to make such extracts for publication, as we have no doubt will be highly gratifying to our readers.

[Gaz.

Statement of Receipts, Expenditures, and Net Revenue of Transportation on the Baltimore and Ohio Rail Road, from the 1st January to 1st July, 1832.

Receipts.	Expenses.	Net Revenue.
January, \$7268 93	\$7222 68	\$646 25
February, 10544 15	7557 05	3001 10
March, 13706 55	7714 34	5992 21
April, 14998 77	6552 18	8456 59
May, 16483 39	6343 49	10139 90
June, 14548 65	6044 55	8504 10
Total, \$78150 44	\$41414 29	\$36736 15

## BUSINESS DEPARTMENT.

All prompt pay purchasers will be supplied with such Books, in the varied departments of Divinity, Law, History, Biography, Poetry, Biblical Criticism, Medicine, Miscellaneous, Literature, &c. &c. as they may please to order. The Books will be placed at the lowest regular prices, and will be forwarded, without delay, to any part of the United States. We have received a quantity of a common edition, on large type, of Dr. Clarke's Commentary on the New Testament, in 2 volumes, which we will sell, wholesale, at the low price of \$3 per sett. Orders for books generally, re-

spectfully solicited by JOHN J. HARRON, 172 Market-st. Baltimore. Five per cent deducted when the cash is remitted with the order.

Just received, 2000 copies Mr. Woods' last edition of the Academical Reader, a most popular reading class book. This work will be sold in quantities, at \$5 40 per dozen. The recommendations are too numerous for publication, they would form a small volume.

The Publisher respectfully requests the several subscribers, who are in arrears for the first volume, to forward the amount due thereon, viz: \$3. Interest will be charged after the 1st day of September next, without respect to persons, from the 1st day of January last—and such bills, for 1831, as remain unsettled on the 1st of October, 1832, will be placed in other hands for collection. Our printer, paper-maker, &c. have to be paid at specific periods, nor can we expect them to wait beyond those periods. Should not the Publisher be paid by each subscriber as promptly as he pays those he contracts with?

Remittances received on account of this paper, since the 26th number, viz:

Peter Saum, Hugh Wheary, John Fuller. By G. A. Campbell, for Thomas Smith and R. T. Livingston. By R. Blount, for A. Lucas, R. K. Watts. S. H. Miller, J. S. Fountain. By John Clarke, for John Dissellens. Isaac Cassell, E. H. Coursey, William Knorr, Thomas P. Patterson, S. C. Owings, George Wygart. By Jno. McCormick, for John Dooley, James J. McCormick, Peter Loper, and Francis McCormick. By B. Swearengen, for himself, Charles Powell, John Rowles, and R. N. Taylor. By E. H. Cooke, for L. Abercrombie, B. B. Hutchinson, J. B. Perdue, and J. K. Benson. N. Durbin, George Cassell. By R. B. Thompson, for J. P. Eley. By Miles King, for John Diggs.

Remittances on account of First Volume, since the 26th number, viz:

Moses Barnes. By J. A. Thompson, for himself, and J. T. Alexander. Caleb S. Layton, Jane B. Page, for 1831 and 1833. J. M. C. Montgomery, Reuben Brundydg. By B. Swearengen, for H. Solomon.

Receipts for Books—gratefully recorded, since the 26th No.

George Brown, per John Clarke,	\$7 50
E. H. Cooke,	1 00
Miles King,	55 12
Alexander Allbright,	10 00

Letters Received since the 26th number.

R. B. Thompson, Alexander Allbright, Thos. Scott, J. L. Billingslea, Miles King, D. B. Dorsey, A. Linthicum, A. Woolston, J. P. Wilson, N. Snethen, Edward Mullikin, J. M. C. Montgomery, M. Munson, Jane B. Page, Reuben Brundydg, R. Blount, Thos. and Benjamin Hunter, Gideon Davis, S. H. Miller, S. J. Harris, Critcher & Parker, G. A. Campbell, John Clarke, John McCormick, B. Swearengen, E. H. Cooke, J. A. Thomas, Jesse H. Cobb, Eli Henkle, W. W. Hill, John Winebrenner, James Fulwood, W. H. Comans, Hezekiah Howe, Wm. Collier, Robert Scott, Elbert Lewis, Hyde & Goodrich, "Senex."

Books forwarded to the following persons, since the 26th number, viz:

J. G. Whitfield, care of R. S. Tilden, Lynchburg, Va. one box. Samuel J. Harris, Williamsboro', (N.C.) one box, care of D'Arcy Paul, Petersburg, Va. Miles King, Mathews Court House, care R. Souter & Son, Norfolk, Va. Thos. & Benjamin Hunter, Enfield, N. Carolina, one box, care of D'Arcy Paul, Petersburg, Virginia.

## TERMS.

Three Dollars for the year's subscription, if not paid by the first of July.

Two Dollars will be expected of all who pay at the time of ordering the paper, and will entitle the subscriber to receive the paper for the entire year. All new subscribers are required to pay at the time of subscribing.

Two Dollars and Fifty Cents will entitle the present subscribers to the paper for the year, if paid before the first day of July, next.—Fifteen Dollars remitted for new subscribers in advance, will entitle the person remitting to one copy gratis for the year.